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MEMORANDA
CONCERNING
LITERATURE WORK
IN THE
FOREIGN FIELD

FOR THE USE OF
BOARD EXECUTIVES
AND COMMITTEES

1916

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MEMORANDA CONCERNING LITERATURE WORK IN THE FOREIGN FIELD

AN EXPLANATORY WORD

Dr. John R. Mott, the Chairman of the Edinburgh Continuation Committee, has expressed the opinion that no movement inaugurated by that Committee is of larger importance, or gives better promise of success than the movement to develop and coordinate the literature work of the Boards. The reasons for this are: the vast importance of literature in mission work; the relative neglect of this department of effort; and the general recognition of the fact that in the production of literature the desirability of cooperation is so obvious as to call for little argument. In regard to the last point, it is worthy of note that at the Panama Conference plans for the development of Christian Literature for the Latin American countries on a cooperative basis came to the front as of primary importance, and it was found possible to project definite cooperative measures for the meeting of the situation.

Since the Edinburgh Conference in 1910 much progress has been made in the matter of organizing for effective literature work in the leading mission fields. The disposition existing almost everywhere, it has not been difficult to bring together the representatives of the various literature societies and boards operating in a given area, for the consideration of constructive plans. In noteworthy instances the workers on the field have taken the initiative and by organizing for cooperative effort, have challenged the home boards to make possible a great advance.

The Regional and National Conferences conducted by Dr. Mott, in behalf of the Edinburgh Committee, not only disclosed an encouraging state of mind on the part of the missionaries, but also set up the requisite machinery for combined effort in this, as in other lines. It may be said of the foreign field in general—certainly of the leading mission lands—that they are ready and eager for cooperative literature work. They have the disposition; they have the organization; they recognize the tremendousness of the need. It only remains for the Boards at home to make possible the great advance for which many have labored and prayed.

As to the situation on the Home Base, here too progress has been made. Dr. John H. Ritson, Chairman of the Special Literature Committee of the Edinburgh Continuation Committee, made a pains-taking study, running through several years, of the literature situation in all mission lands, and on the basis of the information obtained, and at the request of his Committee, issued the book "Christian Literature in the Mission Field," which has been read widely by Board officials on both sides of the water. The Foreign Missions Conference of North America, and the similar body in Great Britain have given hearty endorsement to the movement inaugurated by Dr. Ritson's Committee. All-day Conferences have been held in England and the United States in the interest of the Christian Literature movement, to which the Boards sent delegates. These conferences developed a deep interest in the subject, and out of them has grown the plan of sending a deputation to each board center, in order to place before the societies certain definite proposals, in connection with a general discussion of the place of literature in mission work.

Unless all signs fail, the Home Boards are disposed to give the department of literature a much larger place in their plans than formerly, and at

the same time to favor such cooperative measures as have been carefully worked out and give promise of success. It would appear that we are on the eve of a far-reaching and highly significant movement in this matter,—a movement designed to undergird all the departments of the mission work, and to influence countless multitudes for Christ.

We trust the proposals set forth in these memoranda may receive the earnest and prayerful consideration of the boards and that any action taken in the matter may be reported to the Chairman of the American Section of the Literature Committee.

For the convenience of Board officials and Committee-men, we print herewith statements of the literature situation in certain lands, prepared by members of our Committee, and which, with Dr. Ritson's book, form the basis of the representations made by the various deputations. These statements will be found to contain valuable and interesting material, which can be used by speakers and editorial writers who desire to widen the influence of the Conferences we are holding in the Board centers.

CORNELIUS H. PATTON, Chairman,
14 Beacon Street, Boston, Mass.
HARRY WADE HICKS, Secretary,
156 Fifth Avenue, New York City.

FLETCHER S. BROCKMAN
S. H. CHESTER
S. J. COREY
GEORGE DRACH
JAMES ENDICOTT
SIDNEY L. GULICK
WM. PHILLIPS HALL
A. W. HALSEY
S. S. HOUGH
J. P. JONES
MISS ALICE M. KYLE
ARTHUR S. LLOYD
D. B. MACDONALD
R. P. MACKAY
JOHN R. MOTT (ex officio)
MRS. H. W. PEABODY
W. W. PINSON
T. B. RAY
J. V. ROBBINS
S. EARL TAYLOR
F. P. TURNER
L. B. WOLF
JAMES WOOD

THE PURPOSE WE HAVE IN VIEW

In General:—To develop in the home boards and their constituencies a larger appreciation of the opportunity and needs of Christian Literature as a department of foreign missionary work.

In Particular:—We suggest for the consideration of each Board the following steps:

1. The careful study of their own literature work.
2. In view of the situation that develops, an outline of a progressive literature policy.
3. The increasing of regular appropriations for literature work as the demand grows.
4. Setting apart individual missionaries who have special aptitude in this direction, who shall devote full time to this work.
5. Setting apart and training native workers for literature work.
6. The consideration of the question to what extent the literature work in their fields may best be conducted on a cooperative basis.
7. For the accomplishment of the above program in whole or in part the appointment of a standing committee on Literature as a part of the Board's organization would seem to be desirable.

JAPAN AS A FIELD FOR CHRISTIAN LITERATURE

by

Rev. Sidney L. Gulick[1]

Protestant Forces.—The Churches of America and England have already wrought a great work in Japan. The number of Protestant missionaries in that land is over 1,000, while Japanese pastors and evangelists number more than 2,200. Organized churches number 914 in addition to which there are 769 preaching places.

Although the number of church members is but little over 100,000 they raised (1914) Yen 475,594 for evangelistic work, while the amount provided by the foreign mission Boards and Societies amounted to Yen 593,650.

Shinto and Buddhist Forces.—But what are these forces for a nation of over 50,000,000 souls? The statistics for 1911 tell us that there are 14,498 Shinto priests with 130,218 shrines while the Buddhist sects possess 53,042 priests and 71,734 temples. Both these faiths, moreover, are experiencing a revival in education, in organization and to some degree in moral energy. Their opposition to the progress of Christianity is in some ways more definite and also more intelligent and therefore more effective than formerly.

The Task of Christianity.—The Christianization of Japan is an enterprise the magnitude of which probably no one adequately appreciates. It involves not only the presentation of the Gospel to the forty or fifty millions who have not as yet heard it,—that were a relatively easy thing to do—it involves in addition the thorough-going discussion of the respective postulates of Buddhist, Confucian, Shinto and Christian faiths. Convincing evidence must be offered of the superiority of Christianity in providing rational foundations for moral and spiritual life. As yet it cannot be said that the great debate between Christianity and the other faiths in regard to fundamentals has more than begun. The thoughtful men of the nation, its university professors and political leaders, are saying with practical unanimity that, while Christian morality is excellent in the daily life, Christian philosophy and metaphysics are weak and Christian ethical theories insufficiently grounded.

The Conditions to be Met.—Although it is beyond question that Western democratic civilization has influenced Japan profoundly and brought her into harmony with Christian principles in many important respects, yet it is also true that the Christian view of the universe and of man is either unknown to, or consciously rejected by, the vast majority of her educated men. They profess either agnosticism, like so many in the West, or Buddhism, which means usually a vague, pantheistic philosophy. To Christianize Japan, her thoughtful leaders must be brought to see the rational and moral weakness inherent in Buddhism and the superiority of Christianity in these

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1. In preparing this paper the writer has made frequent use of paragraphs from articles written by himself and also by Dr. S. H. Wainright in regard to the situation in Japan and the work of the Christian Literature Society and printed in the "Christian Movement in Japan." It has not seemed necessary to indicate such use by quotation marks.

respects, and also to accept personally the moral and spiritual leadership of Jesus.

Japan's Place among the Nations.—In the divine Providence, Japan has been brought to a unique place among the non-Christian nations. She first of them all is attempting to establish a civilization practically Christian. But she is attempting this without accepting either the underlying postulates or the conscious faith on which that civilization has been built. Her constitutional government, popular education, daily press, publishing-houses, modern jurisprudence, postal and telegraph systems, railroads, western industrial and commercial methods and world-wide investigations and countless activities, are bringing new life to Japan. Who can doubt that they have important bearing on the coming of the Kingdom of God and the final triumph of Jesus Christ? Yet the attainment of this result will also depend in no small measure on the skill with which Christians present Christ to the leaders of Japan. The Christianization of this land is by no means a foregone conclusion.

Christianity Faces a Test.—Mighty forces are still in opposition. And if we cannot bring Japan to Christ—so open-minded and ready to learn the best which the West has to teach—what hope have we of Christianizing China or India? Christianity has, I believe, an opportunity in Japan such as is offered by no other modern non-Christian nation, not even China. Some may think the opportunity greater in China.

A Greater Opportunity than in China.—They forget, however, that two great problems will absorb the energy of China's leaders for a score or two of years to come—the achievement of political stability and of economic independence; not till these have been largely solved and the present chaotic condition replaced by order, and not until China has discovered by bitter experience that the materialistic and scientific civilization of the West will not satisfy her moral and spiritual cravings, will the leaders turn in any large degree to the deeper spiritual life offered by Christianity.

Japan's Advanced Attitude Toward Spiritual Things.—Japan has already passed on from the first of these stages to the second. She is ready now to study more carefully than hitherto the deeper spiritual life of the West, and to appropriate that which commands her intellect and her heart. This unique situation gives the Christian cause in Japan a rare opportunity; but in order to make full use of it, we who proclaim the Christian Gospel must awake. We must see the vision of the Kingdom and set before ourselves a comprehensive, statesman-like program for its effective proclamation.

Needs to Meet the Task.—In this program are many essential elements, and wide cooperation is needed. Christian statesmen must make Christendom more truly Christian, both internally and in its relations to non-Christian people. Christian missions must be loyally supported. Splendid educational and philanthropic institutions must be established and maintained.

A Christian Press.—The Gospel must be preached throughout the land and tens of thousands of the youth must be educated and trained in the principles of Christian living. *But among all the agencies to be employed none is more important and none will bring larger returns than the Christian*

Press. The Christianization of Japan depends primarily indeed on the work and direct personal influence of living Christians. Nothing can be a substitute for this. Life comes from life in morals and religion no less than in biology. Children are born and reared in the family of the Heavenly Father, as in the human family, one by one, with great travail of soul and infinite care. But next to the transmission of life by living Christians comes the work of the printed page. In the nurture of those who have come into the Kingdom, suitable literature is of the highest importance, for it imparts knowledge of the Christian world, provides contact with the spiritual movements of the times, gives sense of unity with Christians throughout the world, and inspires individual thought and act. This soul culture for those who have already entered the Christian life is perhaps the most important function of Christian literature.

Removing Prejudices.—Only second to it, however, is the function of meeting the needs of those not yet Christian, removing misunderstanding, overcoming objections, and in general, preparing the heart for the reception of the Christian life. For in Japan, where Christianity was for two hundred and fifty years universally regarded as the "Evil Way," teaching sorcery, disobedience to parents, cruel torture, irreverence to the dead, and all manner of wickedness, many misunderstandings must be removed and objections answered before the truth presented will be listened to with open mind, and the life offered will even be considered.

Power of Anti-Christian Thought.—Still another fact shows the need of Christian literature in Japan namely, the wide circulation of anti-Christian thought imported from the West. Many books inculcating agnostic, materialistic, and pantheistic doctrines have been translated. The irreligious spirit and immoral life of much of non-Christian Christendom, and its revolt against all that is highest and best in the West, are widely known in Japan, being proclaimed by the daily press and monthly magazines, by hundreds of Japanese who have studied in the West, and by the lives of thousands of Occidentals who have either passed through or settled in Japan.

Love of Literature.—Moreover, Japan has already become a reading nation. Newspapers and magazines, pamphlets and books, are pouring from the press at a prodigious rate. While much of this reading matter is of course unobjectionable and some of it highly commendable, a considerable portion is unwholesome and demoralizing. The impurity of popular novels, with a few notable exceptions, is an evil widely recognized and deplored by many Japanese patriots. Practically all scholarly scientific, ethical, and philosophical works are frankly materialistic, agnostic, or pantheistic, and almost invariably hostile to Christian thought and faith.

Effect of Un-Christian Culture.—This has been the moral and religious situation in Japan for nearly two generations. With the introduction of Western civilization and the establishment of a system of universal education, religion and the ethics based thereon have been officially discarded, the attempt having been made to found morality on patriotism and Imperial apotheosis. As a result of this policy, the increased education has served to undermine moral and spiritual life, although it has of course added to the general fund of intelligence and scientific knowledge—a result which has been increasingly disquieting to those in positions of responsibility.

Progress of Industrial Civilization.—At the same time modern industrial civilization has been making rapid headway in all parts of the country. Wealth has been rapidly accumulating in the hands of manufacturers and merchants, and ominous results are already visible in the way of increasing licentiousness and luxury in all the great centers. The problems of labor and capital with all that they mean, are definitely taking shape.

Japan a Nation of Readers.—No non-Christian land compares with Japan for the proportion of its people that can and do read. Three daily papers publish editions exceeding 250,000 copies each and several others pass the 100,000 mark. All classes even to the lowest read the dailies. This is the result of the public school system, which now enrolls 98% of the boys and 97% of the girls of school age.

There is a street in Tokyo, about one-third of a mile long, where nearly every store is a book store. The vast array of works, not only in Japanese, but in French, German and especially in English, is astounding. There are enormous publishing houses. Popular books sell by the ten thousand. The publications of the Buddhists are particularly impressive; handsome and costly editions of sacred texts and important commentaries, numerous encyclopedias, reprints of ancient works and many recent productions crowd the shelves.

Sale of Small Books.—The small volume of convenient size, sold in Western countries at the present time, is becoming popular in Japan. According to the Hochi, in its review of the output of literature in 1914, the most striking tendency developed in the publishing world during the year was the publishing of small books. This journal interprets the popularity of the small book as evidence of a demand on the part of the present generation for wide and superficial knowledge. The reading of books is not for study and improvement of the mind, but is a form of pleasure. Such pleasure is sought anywhere, even in tram-cars, or in bed, or in the office, or while walking in the fields. The writer, though characterizing the demand for small books in series covering many subjects as a sign of superficiality, is yet convinced that the habit of snatching at fragments of time for the reading of books is also evidence of the existence in the human mind of a natural and unquenchable thirst for art and culture.

Mention may be made of the Akagi Series and of its immense sale. Some idea of the capacity for literature of which we speak may be inferred from the fifty-one numbers of this series which have already been issued. Sixty-five per cent. of the series are translations of writings of Western authors. While these translations were made for the most part from English, all except two of the authors are continental writers. The two exceptions are Robert Louis Stevenson and Oscar Wilde. The continental writers are those who have sounded in modern times the note of revolt; those who are antagonistic to a greater or lesser degree to the recognized moral ideals on which the present social order is founded. The capacity for literature in Japan probably exceeds that existing in any other mission field. It should be turned to the service of pure and wholesome culture, and to the production of Christian writings.

While the Christian Literature Society has not been able to compete with secular publishing houses, or even to rival them, in the publication of small books in serial form, yet a good start has been made in this

respect. Eighty-one thousand copies of books of this kind have been published. This seems a small output as compared with the Akagi series, eight hundred and twenty thousand copies of which were sold during the year. Yet for books on serious subjects, our output was good, especially as a beginning, and as shown by the sales, the experiment met with a ready response.

Literature and Women.—The exceptional opportunity for reaching the people through the printed page has been used to advantage by women in Japan. In the discussion of the output of literature for the year already referred to, it is stated that the Fuji no Sekai, one of the numerous magazines published for women, had a circulation in 1914 of 220,000 copies, a gain of 50,000 copies over the preceding year. Some of these magazines are wholesome, and one or two are inclined to place emphasis upon religious ideals. The Fujin no Tomo (The Friend of Women), for example, gave space to the entire poem written by Mrs. Browning, entitled "The Cry of the Children." It was published at the request of the Christian Literature Society. With the request the Society offered a prize of twenty yen for the best translation of this poem. The object in view in calling attention to Mrs. Browning's noted poem was to attract attention to the problem of child labor, and to introduce to the woman's world in Japan a writer whose works embody such wholesome ideals as those presented by Mrs. Browning. The need of giving encouragement to the translation of writings like those of Mrs. Browning will be all the more apparent if it be known that the radicalism of a writer like Mrs. Ellen Key has gained currency among Japanese women.

Early Efforts to Produce Christian Literature.—From the beginning of their work in Japan, each Mission felt the importance of providing suitable Christian literature for its members. Large sums of money and much effort were expended. Results were not commensurate with the effort put forth. Many of the translations were practically useless. There was much reduplication. Important works were translated twice and occasionally several times. The experience of one man or group was not available for other workers. Each Mission published its own catalogue of works. It was almost impossible to find out either what Christian literature was available or how valuable it was. Confusion, reduplication, multitudinous committees working in ignorance of each other's efforts characterized the situation.

The Federated Missions Council.—To commemorate the beginning of the twentieth Christian century, an important gathering of missionaries was held in Tokyo (1900). One result of that gathering was the conviction that the Christianization of Japan required more cooperation on the part of the Missions and more statesmanlike generalship. This led to the establishment of the Mission Federation in 1901. Among its committees appointed annually was one on Christian Literature. By 1908 the condition of affairs sketched above became oppressively clear to many. For four years our Committee labored on plans for bringing the Missions and their supporting Boards into cooperation in this mighty enterprise. For we became convinced that Japan would never be truly given the Gospel unless the Boards at home and the Missions upon the field should grapple with the question of establishing an adequate agency,

properly financed both to produce suitable literature and also to distribute it in a thoroughly businesslike way.

The Christian Literature Society of Japan.—The plans proposed finally matured in 1912. Having received endorsement first from the Missions and then from their home Boards and Societies, the Federated Missions Council elected nine members to constitute the Christian Literature Society of Japan; they were arranged in three groups to serve respectively one, two and three years. Each year the Council elects three new members to take the place of the three retiring members. The Society is financed by grants from each of the supporting Boards and Societies of a sum equal to $5.00, or one pound, for each member in its Japan Mission.

Four Years of Work.—The first important matter was to find an Executive Secretary to give his entire time to the work. This was no slight task for he had to be a man of exceptional gifts and qualifications. At last he was found,—Dr. S. H. Wainright. Though occupying an important pulpit in the United States, he promptly accepted the call and arrived on the field in December, 1912.

With the arrival, however, of our Secretary, work began. During the first year of his service publications amounted to 2,000,000 pages; the next year they mounted to 10,000,000 pages, while in 1915 they reached the gratifying figure of 31,472,000 pages.

Kinds of Literature.—Early in our planning we found it necessary to define with great care the kinds of literature that we proposed to issue. The definition adopted emphasized the words "non-sectarian," "evangelical," "positive and constructive." Only with the assurance in advance of such explicit definitions and guarantees, was it possible to secure the co-operation of so many Missions and Boards. In order, however, to give the needed liberty to writers and protection to the members of the Society, the following "statement" was ordered to be placed in every work issued under the name of the Society:

Object of the Society.—"The object of the Christian Literature Society of Japan is the production and circulation of Christian Literature suited to the needs of both Christian and non-Christian Japanese. Representing the Federated Christian Missions in Japan, the Society is correspondingly catholic in spirit, and neither its members nor those supporting it are to be regarded as necessarily holding all the views presented in the books issued."

Thus it will be seen that "the Society has for its aim not undenominational but interdenominational endeavor. It will not limit itself to those publications which have no decided character. It will seek to encourage the promulgation of the ideas embodied in the literature of those denominational bodies represented in Japan, though, as a matter of course, strict sectarianism will be avoided. The object is to encourage the production of good substantial literature, rich in variety and useful for many purposes."

Twelve Important Series.—In laying out the scope of the work to be undertaken it was early decided to publish twelve distinct series of vol-

umes, as rapidly as the way opened financially and otherwise. These series were to bear a common general title. They were:

I. The Christ Series.
II. The Exegetical Series.
III. The Homiletical Series.
IV. The Theological Series.
V. The Ethical Series.
VI. The Devotional Series.
VII. The Practical Series.
VIII. The Literary and Art Series.
IX. The Historical Series.
X. The Biographical Series.
XI. The Apologetic Series.
XII. The Philosophic Series.

Conditions of Publication.—It was decided that "the Society will publish only those translations that come up to a high standard of excellence, and for these it is ready to meet the necessary expense. In general, translations must be made by men who are fully competent. They must also pass through the hands of a Japanese stylist and also of a foreign reviser, to insure literary quality, grammatical accuracy, and correctness of content. Where necessary for adaptation to Japanese readers, fresh material may be added in the form of appendices."

Finances.—The income of the Society has varied between $2000 and $2500 annually from the supporting Boards and Societies. Dr. Wainright, whose salary is provided by his Mission (the Methodist Episcopal Church, South) has been zealous in raising funds and with considerable success. In 1915 the expenditures of the Society amounted to yen 9000 in excess of the amount provided by the Missions. The Society, however, feels that the work which could and should be done is so vastly more than that we are now doing that strenuous efforts have been made to increase the regular income. For this purpose Dr. Wainright spent the larger part of the year 1915 in the United States. His "chief efforts were expended in conferring and cooperating with the Edinburgh Continuation Committee's American section on Christian Literature, especially in the endeavor to secure the backing of certain foundations for a comprehensive promotion of Christian Literature throughout the mission field. He also spent much time placing the claims of the Japan Christian Literature Society before one of the large foundations. While he secured no immediate response from that direction, and while it did not seem desirable to approach any of the churches for subscriptions, he was able to raise more than yen 8000 from personal friends."

The Society, in his absence, worked out a plan which was endorsed after full discussion by the Federated Missions Council annual meeting of January, 1916. It was decided to request each of the larger Missions to make an annual grant of a sum equal to the salary of one missionary ($1200); the smaller Missions were asked to provide a sum equal to one-half the salary of a man ($600). These requests, endorsed by the Council of the Federated Missions in Japan, are now before the Foreign Missionary Boards and Societies in America and England. If all the Boards and Societies make the grants requested, the income of the Society will be about $12,000. While this will permit the Society to enlarge its work

considerably, the field, open and loudly calling us to enter, will still be only partially occupied.

The situation in Japan is truly extraordinary. I believe that several tens of thousands of dollars annually for a score of years could be wisely expended. The work should, of course, be directed by the wisest Christian statesmanship. The Christianization of Japan would then go forward with mighty leaps and bounds. For the kind of work to be done demands that we train a large force of workers, particularly gifted in mind and heart and pen. This, however, is impossible on a small and more or less uncertain income. If the Christian Churches of America are truly in earnest, in their desire to proclaim effectively the Gospel to Japan and to win Japan as a whole for Christ, a comprehensive policy and program covering a score of years must soon be adopted and adequately financed.

The Appeal of the Government to the Religions of Japan.—On February 25, 1912, a remarkable event occurred in the religious history of Japan. On that day the Minister of Home Affairs held an official reception for the heads of the various religious organizations in Japan. Fourteen Shinto priests, fifty-four Buddhist priests and seven Christian ministers attended. The reception was also attended by members of the Cabinet and many officials of the Government. The only address made was that of the host. He said, in substance:

Gentlemen:—We have held for many decades that religion is of no particular significance in the life of a people; we have thought that religion was merely superstition, destined to pass away with increasing education and knowledge. We now see that we have been mistaken. We appeal to you, the heads of various religious bodies in Japan, to do what you can to deepen and strengthen the moral and spiritual life of the people.

Eighteen months later a second reception was held, this time by the Minister of Education, which was equally significant.

These are but signs of important changes of thought on the part of many of Japan's official leaders in regard to religion, moral life and the welfare of the nation. They begin to see, because of much bitter experience, that a nation without moral life is bankrupt and also that moral life apart from some kind of religious conviction is impossible.

A Moral and Spiritual Crisis.—Japan is in the throes of a profound moral and spiritual crisis. She is beginning to feel the need for something more than material prosperity, science and philosophy. This is no passing situation. The moral and spiritual problems of Japan are sure to grow more serious and bitter as the years and even decades pass. The crisis will not pass until men and women turn by the million to the Heavenly Father revealed by Jesus as the only source of moral power in this age of individual liberty.

An Imperative Call.—The circumstances and conditions described in the foregoing pages disclose an extraordinary opportunity and call for Christian Literature. They justify plans for extraordinary efforts in providing the Christian Movement in Japan with adequate facilities for producing and distributing Evangelical and Constructive Christian Literature.

INDIA AS A FIELD FOR CHRISTIAN LITERATURE

by

Rev. J. P. Jones

The literature branch of the missionary organization is its ripest fruit, its finest product. It represents the latest stage of the missionary propaganda, and reveals its most effective activity in the consummation of its work. It presupposes a well organized and a progressive native Christian Community, and a mature purpose for the most advanced aggressive enterprise in behalf of our faith.

The missionary propaganda has now reached such a stage in its development, and in the consciousness of its power and purpose in India, that a vigorous and aggressive literary activity must become its normal expression of life and should find increasing and full emphasis in its economy.

I know of no department of mission work which has been so much neglected as this, and which is so lamentably wanting in efficiency and in wise development. Every other department in mission economy—evangelistic, educational, medical, industrial—has had, or now enjoys, its day of favor; every one of these has received a particular emphasis at some time or other in the history of our cause in India. It is now time to give to literature a place of prominence and of power. Moreover, all these other departments must reach their greatest efficiency and best expression only through a well organized literature department which will bring them to their highest power and make them capable of the best that is in them.

Christian Literature Inadequate.—Consider the serious defects of this department in India at the present time.

In Missionary Writers.—In the missionary force the number of men and women set apart for the creation of a Christian literature has been lamentably and absurdly small. There are 5200 Protestant missionaries in India, of whom 1443 are ordained and give themselves largely to evangelistic work; well on to a thousand more are giving all their time to educational work; a goodly number are engaged in medical and industrial effort. To-day who will claim that any one of these fundamentally important departments is more vital and valuable to our enterprise than is the literature department? And yet we are informed that only *five* of this noble army of workers give their whole time and strength to the creation of a Christian Literature in that land; and of these probably one, possibly not one, is an American connected with the American Missions who are supporting 1900 missionaries on that field! Of all Protestant missionaries, not more than thirty (less than one in seventeen) give a part of their time to this increasingly important work. In most cases the time devoted to literature by these men is very small; and of these who contribute so little of their time to literature, no more than ten are Americans. We need only to mention these facts to reveal how utterly inadequate this force is, and how the Missions and the Missionary Societies and the missionaries themselves have thus far failed to grasp the supreme importance of this work as a branch of missionary activity.

In Funds.—For the maintenance of this literary work only a microscopic

sum is contributed by our American Societies. Some of these Societies appropriate no money whatever for literature; others appropriate small sums sporadically, and in response to special appeals only. A few only have regular annual appropriations, and these are very small and inadequate to the creation of a literature in their field of work. While all other departments have their annual appropriations and are suitably maintained and dignified, this only is left to haphazard and to the special plea of missionaries who are particularly interested in the work.

Illustrated by Tamil Area.—Our American Tract Society contributes a sum in response to special requests for particular lines of literary work in India. In the Tamil language area of South India there are more Christians than in any other language area in all the Mission fields of the world; yet the Missions find it difficult to prevail upon their Societies unitedly to support one man as a Tamil literature missionary!

Multiplicity of Languages.—It should also be remembered that India labors under very serious limitation in this Department of its work, as compared with China and Japan, because of the multiplicity of its tongues. It is a colossal work to develop a literature in even a majority of the 147 vernaculars of India. And yet this is what must be done, and what has already been undertaken in that great country.

Resultant Defects of Literature.—What has been the result of this situation?

Meagre Supply.—The Christian literature of that land has been totally inadequate. Not a tithe of the books and tracts and other forms of literary activity which are urgently needed is to-day produced and found available for use.

Inferior in Quality.—What is available at the present time is, in the main, of inferior quality, and is largely foreign in its form and spirit. Original productions are few, and missionary translations from the English represent the dominant feature; and it is not much to the discredit of the missionary to say that the translations are almost as foreign in their form as the substance of the books are in their spirit. These have largely been produced by men who have not the literary taste, training, or experience for such work. They have wrought as best they could during hours stolen from other departments of work so far as their crowding and exacting labors would permit.

Native Writers too Few.—In the Indian Church and Christian Community there are 40,000 Indians engaged in all departments of regular mission service. Yet we have not a dozen men or women of the soil in all India whom we have trained and set aside for this most important activity, and who are able to add charm and attraction and consequent power to the literature of their own vernaculars. It is a striking fact that more of them can write elegantly and forcefully in English than in their own vernaculars. We need men who can train Indian writers and reveal unto them the greatness of the opportunity and the best method of meeting that opportunity to-day.

Present Opportunities.—Consider the wide door of opportunity which invites to this department at the present time.

Growing Numbers of Readers.—See the twenty million readers who are eager for cheap and helpful reading. From the seven millions who attend the educational institutions of the land, one and a half million new readers are sent forth annually—youth who are eager to find a literature that can charm and stimulate and enlighten them.

Non-Christian Literature Debasing.—The character of the literature which is read by the people of India can, in the main, be characterized by the words immoral, false, and debasing. There is also spread to-day much of the vulgar atheism and of the paralyzing agnosticism of the West. I have seen Bradlaugh's and Ingersoll's tirades against Christianity read even in out-of-the-way villages of India. Anti-Christian forces are blatantly and abundantly expressing themselves in their many attacks through the press upon our faith. Both in English and in the vernaculars they send forth books and sheets which aim to poison the minds of the people, especially of the young, against the Christian religion. All of this represents a strong challenge to the Churches and to the Missionary Societies of to-day, and represents a wide open door of opportunity to feed the people of that land with wholesome food of thought and with a message of life.

Many Types of Literature Needed.—Think of the many avenues which open before the missionary host on these lines at the present time.

(a) There is a loud call for books for non-Christians and Christians alike. We need in every vernacular in that land a literature which is wisely and sanely *apologetic,* which will explain and defend the Christian faith, and reveal the beauty of its truth and its institutions; and it must be expressed in a form that will attract the Oriental mind. Western interpretations and Western emphasis should, so far as possible, be avoided. They should not be narrowly controversial in their form.

India needs thoroughly strong and up-to-date books on Comparative Religion, with a view to showing the beauty of the teachings and the relative value and practical bearing of the Christian faith as compared with other faiths in India.

(b) It needs also attractive and practical books and booklets on the Ethics of Christianity. This is a department of life in which India is particularly weak and needs attractive, elaborate and strong instruction from the Christian man of letters.

(c) It needs school books written in an up-to-date, pedagogic form, and furnishing a pure, Christian atmosphere for youth. There are 600,000 youth in our Mission schools alone, not to speak of the millions in other institutions. These furnish a magnificent opportunity for influencing and directing and inspiring the mind of the young.

(d) We should not forget the value of the small tract, with its striking, brief story and pointed lesson of Christian truth and life, and sold for the smallest coin of the Empire.

(e) Add to this the "leaflet" or "flyleaf" which has done so much for the conversion of many souls in India. This is a short, simple, striking message partly in Bible language, printed upon a small page of attractive, colored paper it may be, and carrying a warning and a message in simple language, and distributed free to the people in festivals and on other occasions. I prepared and sent forth nearly a million copies of such leaflets in the Tamil language, and never felt that my labors were more

abundantly rewarded on any other line in the promotion of the Kingdom of Christ in that land.

(f) It must also be remembered that India is now entering upon a new era for the emancipation of its womanhood. A vigorous campaign for her enlightenment and elevation is already begun. A million girls are in school, five hundred bright young women are attending the ten women's colleges of the land. The sphere of social service has opened its doors to them, and a thousand voices are beckoning them upward and onward. This is largely the result of the missionary activities, in their behalf, during the last century.

It also suggests the many opportunities which are thus opened for a great and widespread campaign of Christian Literature, specially prepared for the girls and women of India—a literature peculiarly suited to their needs and calculated to prepare them to enter wisely and well into the new responsibilities which will now crowd upon them.

Books for Instruction and Devotion for Christians.—The Indian Church needs a literature for its members and Community—books of instruction on Biblical and practical lines. It needs a devotional literature, a type for which the people of India have a genuine passion, and from which they derive great blessings. For many years I annually published thousands of copies of devotional booklets in the Tamil language, and found that they were not only acceptable, but that they were sold so as to be without any financial burden to me.

The many forms of Christian poetry present an admirable method of incarnating the best thoughts and sentiments of that people. They love poetry beyond any other people. Their number of hymns is growing perhaps more rapidly than in any other land.

Moreover, the publishing of magazines and periodicals is an admirable and most fruitful method of supplying the people with a literature. There are 67 English and 64 vernacular magazines and newspapers published by our Missions in that land to-day. Their aggregate circulation cannot be more than 100,000, but they are read by nearly half a million souls, and are read more generally and fully perhaps than all the books put together. There is a vast resource of opportunity and influence on this line of popular magazines and papers which present in an attractive form to the people the needs of the day and the message of the hour.

The Great Literary Awakening.—India is entering upon a great literary era when readers and students of literature are not only increasing by the million, but are also with open mind to read, to discuss and to digest whatever we prepare to present to them on printed page for thought and life. They may not listen to our preaching; they often will not enter our school houses, nor will they attend our lectures, but they will read our printed message and will think them over in the quiet of their own homes.

Existing Literature Agencies.—Consider the agencies already in the field, awaiting and inviting to fullest use and development.

We have already considered partly the limited activities of Missionary Societies, and of individual missionaries.

Tract Societies.—The British and American Tract Societies are actively at work in that land. In India the British Tract Society has seven branch Societies operating in all parts of that country.

Literature Societies.—There are Literature Societies also; supreme above all is the Christian Literature Society, with its nine branches, practically covering all of India.

Young People's Societies.—Besides these there are such organizations as the Young Men's Christian Association, Young Women's Christian Association, Christian Endeavor, Indian Sunday School Union, and United Council on Work for Young People in India, doing considerable literary work on their own specific lines. The Young Men's Christian Association is rapidly developing its literary activities at the present time.

Publishing Houses.—There are 64 such Publishing Houses or concerns employing thousands of workmen, and run by our Missionary Societies in India. Some of these are among the best equipped of the publishing houses of the East, and possess plants and properties aggregating no less than a million rupees. They print and publish in all the important languages of India. Because they have not enough Christian Literature to publish, they give most of their time and strength to job, and other secular work; but they stand there to-day ready for a much larger utilization of their powers, and are prepared to enter into a far wider Christian opportunity for service. They represent a splendid opportunity for a much more vigorous campaign than has ever been undertaken in that land for Christ.

These and other forces reveal the fact that we have done much more to *disseminate* literature, after it has been prepared, than we have to *create* the same in English and the many vernaculars in the land.

A great difficulty with all these forces and agencies lies in the fact that they have not been properly coordinated, and their work utilized and unified for largest efficiency.

Unifying Agencies of Today.—Consider the recent organizations for the coordination and unification of our forces in that land. Under the guidance of the Continuation Committee of Edinburgh, marvelous progress has been made recently in the work of unifying the many scattered, disconnected, rival forces for producing a Christian literature in that land. And this unifying process under the National Council of India is one of the most hopeful signs of the day, and the most promising for the creation of a worthy Christian Literature in India. There is now a National Committee of fifteen members which hopes soon to have a full-time Secretary who will devote his energies, under the Committee, to a careful study of the whole field with a view to meeting these specific needs, and the removal of definite barriers to the creation of a strong literature for that land. Under this Committee there are eight Provincial Literature Committees, each one studying the situation as to need and opportunity in its own Province, and reporting its work through its Provincial Council, to the National Committee. Thus all the Christian literary activities of that country will ere long be properly related, and all existing forces closely unified on definite lines which will make for largest efficiency in the development of this work, instead of the overlapping and the absolute neglect of large fields and departments of literature such as existed in the past. All that is being done should be properly studied, with a view to rendering the work in the future vastly more efficient and useful than in the past. I know of nothing which carries more of power and of hope for the triumph of Christ's Kingdom in India than does this first great

attempt to unite all our activities in a sane way for the development of this department of missionary economy.

The Three-fold Appeal to America.—What are the missionary forces in India seeking and asking at the present time from the Missionary Societies, and other bodies of America?

Realize Past Defects.—They desire that we reveal a growing appreciation of our past neglect in this matter, and of the mighty existing opportunities for entering upon a new literature campaign to win India speedily to Christ. Now is the great day of opportunity, and this must be the great weapon of triumph in the campaign against ignorance and opposition in India.

America Must Cooperate.—They desire that we in America cooperate with the newly organized and properly coordinated forces and Committees in India to unify and consolidate and strengthen this literature work in the interest of economy and efficiency.

Union of Forces in America.—They desire that we ourselves unite our forces in America and so coordinate our activities on this line that we may the more effectively help to unite and consolidate and render successful the work done by our representatives in India. How much wastage as well as indifference there is at the present time in America in what little it has done and is doing for the literature of India in that land! We have carried on the work in a desultory, fragmentary, absolutely inadequate way, without any coherence, consultation, or common aim—each one seeking to follow his own light and inclination, and often doing in a very poor way what has already been better done by others. This is the day of cooperation and of fellowship in work, and in no department can this be more easily realized and more effectively carried out than in the department of literature. Here indeed can we find our supreme strength for the ultimate conquest of all India, and for bringing her great and multitudinous people into the truth as it is in Jesus, and into the light of God as revealed in our faith.

THE MOSLEM WORLD AS A FIELD FOR CHRISTIAN LITERATURE.

Moslem Geography.—The geography of the Moslem world impresses the student of Missions with the magnitude of the task of furnishing Christian Literature to Mohammedans. Among the countries where such literature must be circulated, and which contain a Moslem population of 260,000,000, are as follows: Egypt; North, Central and West Africa; Turkey; Syria and Palestine; Arabia; Persia; Baluchistan; North, Central and South India; Sumatra; Java; Bokhara and Chinese Turkestan; China.

Chief Languages.—In order to reach the Moslem peoples with the printed pages of Christian Literature, books, magazines, newspapers and pamphlets or tracts must be produced in Arabic, Persian, Turkish, Javanese, Hausa, Kurdish, Bengali, Chinese and a variety of other languages. Of the total Moslem population, 50,000,000 speak Arabic as their native language. Of this language the late Rev. Douglas M. Thornton wrote: "Next to the English language, Arabic is read and spoken over the widest area of the earth's surface. So long as Islam exists and spreads alongside of education, so long will the Arabic tongue increase in influence and remain one of the dominant languages of the world." In this connection Dr. J. H. Ritson writes: "Because Mohammedanism is a book religion, in its case the argument in favor of evangelization by means of literature has a special cogency. Especially is it of vital importance to provide first-class literature in Arabic."

Unity of the Moslem World.—Despite recent political events in those nations or sections of the earth with largest Mohammedan populations, tending to emphasize national unity, the Moslem peoples are unified in a unique way by their religious faith. By their sacred book, their ecclesiastical system and laws, their theology, worship, and missionary organization, Moslem peoples are united, thus making possible and necessary a united effort and a unified policy in reaching them with Christian literature. Though widely scattered and working in different languages, the Christian Missions and missionaries must be aided by a representative world-organization of Christian agencies if the effort to produce and circulate a Christian Literature adequate in volume and satisfactory in character is to prove successful.

Initial Steps Toward Cooperation.—The World Missionary Conference at Edinburgh in 1910 did much to turn the attention of the Mission boards and Christian people at large to the Moslem world as a field for special consideration. The two special conferences called in Cairo in April, 1906, and in Lucknow in January, 1911, in which the Moslem world exclusively, as a field, was discussed, resulted in definite plans for the extension of Christian Literature work. At the Lucknow Conference a Committee on Literature was formed, whose members represented widely the geographical and language areas, as well as the Missions at work in Moslem lands. This Literature committee held a well-attended meeting in Cairo in 1913, in which the survey of the needs and resources of Literature work among Moslem people was more fully considered, and

in which practical plans of extension and improvement of this branch of Mission work were made. The very existence of such a committee, composed as its membership is of the ablest writers and workers in Moslem lands, indicates that there is a wide open door before any agency or group of agencies whose resources of men and money can be made available to extend Christian Literature work.

Distributing Centers.—The Literature Committee to which reference has been made decided to pool literature for distribution in the Mohammedan centers of Lucknow, Cairo, Beirut and Constantinople. This decision, no doubt, was based on a study of cooperative measures in authorship, editorial, and publishing effort.

Two Great Presses.—The publishing agencies now in existence in the Near East are unusually well located and relatively well equipped to undertake a larger program of publishing work for Moslems. One of the first steps would be to furnish these two celebrated presses with adequate capital, editors and material equipment for a larger work. The two are the Nile Mission Press (interdenominational) at Cairo, and the Press of the Presbyterian Board at Beirut, Syria. In 1914-15 the former issued 14,500,000 pages, and in the first ten years of its existence (1905-1915), 86,000,000 pages for Moslem readers. The Beirut Press was established in 1825. In 1911 it issued 40,811,000 pages. In the ninety years of its existence the total output has been 1,003,383,211 pages. Both of these presses publish chiefly in the Arabic language. Other important presses in the Near East are located in Bulgaria, Constantinople, Harpoot, and Aintab under the American Board, while similar publishing agencies in other sections of the Moslem world are giving some attention to the production of literature for Moslems, along with work for other large elements in the population.

Unity of the Problem.—In a country like China or Japan with one written language, the task of multiplying Christian Literature centers on securing co-operation by unification of the agencies, on providing a sufficient number of specially qualified and trained workers exclusively for literature work, and on the provision of adequate funds for current support and for capital and equipment. In the Moslem world all these provisions are essential, but the wide geographical distribution of Moslem populations, and the diversity of language and other conditions, require extra provision for representative meetings of select workers from the different Moslem lands in order to correlate literary and publishing activities, and thus to secure unity and efficiency of effort corresponding as nearly as possible to the unity possible within one country. In this sense the Near and the Far East, and Africa must be considered together.

The Urgent Need.—The common judgment of all workers in Moslem lands is that in volume and variety, Christian Literature for Moslems is most deficient. This is true even in those areas reputed to be best served by existing literature agencies. The chief current needs are for literature to remove prejudice against Christianity and to win sympathy; and more literature of every kind that is non-controversial, or that interprets to the Moslem mind the Christian Faith and its Divine Founder.

Furthermore, the issues of the present world war, regardless of the side where ultimate victory may rest, will create an unprecedented opportunity for the literature arm of Christan work. The solidarity of Moslem peoples has already been broken. Freedom of the press and nominal freedom of worship, stimulated by better knowledge of international questions, will react most favorably on the distribution of Christian Literature. The words of Dr. Ritson do not overstate the facts when he says: "Since 1910 there have been upheavals in the Nearer East surpassing any since the Turks took Constantinople in A. D. 1453. Whatever the issue of the war may be, the map of that part of the world, as of others, will need to be redrawn. The relations between Christians and Moslems will never be what they have been. We are on the threshold of an entirely new era, which will make an abundant supply of the best Christian Literature that can be written an absolute necessity. The Literature committee appointed by the Lucknow Conference of 1911 will doubtless take counsel together, prayerfully prepare plans and coordinate the resources of various agencies, so as to be in readiness for the new situation, which will bring opportunities for an unparalleled advance of the Kingdom of God."

The Duty of the Boards.—Every Mission Board maintaining work among any Moslem peoples plainly must be prepared, by immediate review of its own literature work for Moslems, to set apart special foreign and native workers to specialize in the field of Christian Literature. Such a study should reveal the need for steadily and largely increasing appropriations, for the present outlay is meager in comparison with that furnished any other part of missionary endeavor. It is also a duty to coordinate effort at the home base and in each field, with the effort of other agents and agencies, and by practical business measures through cooperation secure greatest economy and efficiency of effort consistent with the demands for Christian Literature most surely to appear and multiply in the next five years. The obligation to act quickly is reasonable and insistent.

AFRICA AS A FIELD FOR CHRISTIAN LITERATURE

The problem of Christian Literature in Africa is made more difficult because of the great number of languages and dialects. The Encyclopedia Britannica names between 400 and 500 peoples or tribes, and it is reasonable to assume that they represent as many languages and dialects. To this language difficulty we must add religious and racial strife, backwardness and illiteracy which prevail among the Africans.

From the linguistic point of view Dr. Ritson roughly divides the Continent into two parts: north of a zigzag line drawn from Fernando Po in the West to Mombasa in the East are three distinct families of languages—the Semitic, the Hamitic, and the Negroid. South of this line there is the Bantu family, which is the most important of all, and covers the lower half of Africa, except that part occupied by the Hottentot-Bushman tribes.

Literature Work at the Home Base.—Several Societies at the home base have greatly aided in supplying literature for African Missions. Among these may be mentioned:

The American Tract Society (New York), which reports publications in twenty-five African languages. According to reports issued in 1911, this Society had devoted over $15,000 to literature work in Africa.

The Society for Promoting Christian Knowledge (London) has contributed to literature for Anglican Church Missions.

The Religious Tract Society (London) began its work in Africa as far back as 1812. A study of the work of different Societies would indicate that this Society has done more than any other organization to provide Christian literature for Africa. Its publications are in forty-one languages. These have been issued by the Society in co-operation with individual missionaries and missionary Societies, for it has no organization of its own on the field. In some cases the Tract Society has borne all the expense; in others it has provided for the expense in part; in other cases they have provided capital, which has afterwards been repaid from the sales of the books. It is an interesting fact that on the Society's list the "Pilgrim's Progress" is announced in sixteen different languages, and catechisms in ten.

Other publication work for Africa has been carried on through the publication agencies of different denominations. Dr. Ritson cites the case of the Methodist Publishing House (London), which reports a number of publications in various languages to meet the needs of Wesleyan Missions. No doubt other denominations, of which no report has been secured, are conducting a similar work.

Literature Work on the Field.—Dr. Ritson found it particularly difficult to secure information regarding literature work in the field. He reports sixty-two Mission printing presses in Africa. Some of these have a large output, but much of the material written by missionaries has been printed in the homeland.

The most active organization of all is the Nile Mission Press (Cairo). This was incorporated in 1905, and during the ten years reported on, the Press has issued nearly 27,000,000 of its own publications; 59,000,000 pages of magazines and books for other Missions. The literature is chiefly in Arabic, and is intended primarily for work among Mohamme-

dans. Recently there has been organized in New York The American Christian Literature Society for Moslems, the primary object of which is to promote literature among Moslems in all parts of the world, but it will give considerable attention to the work in North Africa, working in cooperation with the Nile Press.

Dr. Ritson gives a long list of Presses and Literature Societies operating in the following sections of Africa: West Africa, South Africa, East Africa, and Madagascar.

In Conclusion.—Dr. Ritson, in reviewing the situation as it exists in Africa, is encouraged that there has been so much activity in providing the people with Christian Literature. He points out the need at the present time for more systematic planning and cooperation in production on the part of the different agencies at work both from the home base and on the field. This is important in order to avoid waste of funds, to prevent overlapping of effort and to insure the adequate occupation of the field. He feels that much could be done if missionaries could take counsel together in order to decide upon some unification of spelling of proper names, and of transliterating from one language into another, and in the use of theological terms. Another problem calling for united action is the unification as far as possible of closely allied dialects, before an independent literature springs up in each dialect and perpetuates the present language confusion.

There is need also for better planning in distribution at the present time. The problem of distribution needs to be carefully studied and organized. As encouraging features of the situation, may be mentioned the fact that a large part of African Christian forces do not have to contend with the circulation of anti-Christian literature. The missionaries have taught the people to read, and whatever literature they have has been supplied by the Christian forces. It means much that these people look to the Missions for their literature. Those who are familiar with the situation in Africa testify that at the present time the African who can read exerts a great influence among his fellows. The people reverence and respect the man who can use a book, and in many places the natives are able and ready to pay for the books they buy. The profits on such sales will go far towards meeting the losses in other sections of the Continent.

CHINA AS A FIELD FOR CHRISTIAN LITERATURE

Reverence for the Printed Page.—China is preeminently the land of literature. The printed page is considered sacred by its four hundred millions of people. The most ignorant coolie will not place his foot on a piece of printed paper lying on the street, but pauses reverently to pick it up. The Chinese are shocked by the uses to which Westerners put old newspapers and magazines. The most fitting decoration for the reception room of a wealthy merchant, or the palace of an Emperor, is numberless quotations from the classics. The very making of Chinese characters is an art to which men of talent devote their whole lives. It is not a land of public assemblies and great orators. The preacher, until the missionary came, was unknown. Literature has been the means of propaganda. The teacher who expounded the book has been to China what the preacher has been to the West.

Taste for Literature.—The Chinese have been trained to appreciate good literature. Probably there has never been a race with the possible exception of the Ancient Greeks, where the average taste was so high. Students were forced to memorize the classics and to expound them. The perfect style and lofty teaching of the classics gives the scholar a distaste for poor literature. The classics deal largely with morals, and the Chinese have thus been prepared for an eager interest in moral and religious training.

Revolution against the Classics.—Heretofore, the classics have held a supreme place, almost to the exclusion of all else, but the contact of China with the West has caused a great demand for a new and wider learning. Up to twenty-five years ago, the old examination system tyrannized the Chinese scholar. He had no time nor desire to read anything beyond the curriculum laid down by the Government for these examinations. He cared nothing for history more recent than two thousand years. No geography interested him beyond that of China. To-day there is a complete change, such a change, in fact, as to bring almost a revolution against the classics. The very fact that a thing is from the West commends it. Hunger for the philosophy, religion, science, and history of other lands is pathetic in its intensity.

Hunger for Modern Education.—The abolition of the old examination system and the introduction in its place of modern education has greatly enlarged the circle of readers and, at the same time, deepened the desire for new learning. For two thousand years there has been no nation which more honored learning than China, but the learning was considered the privilege of the few. It is only within the past two decades that the nation has gotten the conception of universal education. It now has this conception, and, in spite of all political changes and economic difficulties, it is rapidly introducing the American system of education. Colleges have risen like mushrooms in every provincial capitol, and public schools are being established in every part of the country. The process has only fairly begun. Its completion is a colossal task. What a challenge to the Christian Church to supply Christian Literature to four hundred million eager and hungry souls!

One Written Language.—While the spoken language of China has many dialects, the written language of the entire nation is the same. Every Mission in China may profit by the contribution of any one of them to Christian Literature. It is difficult to conceive of any Christian effort with larger potentiality. Works prepared in Shanghai can be used on the borders of Thibet, which is two months' travel up the Yangtse River, and the same literature may be distributed throughout Northern Manchuria, on the confines of Siberia and Mongolia, as in Yunnan, near Burma.

Circulation of Christian Literature Unlimited.—The whole country is wide open to the influence of Christian Literature. There are no restrictions imposed by the Government, but rather the greatest encouragement. Even the newspapers are open to literature prepared by missionaries. Mr. Thwing, of Peking, has supplied material concerning the evils of opium smoking, drink, tobacco and so on to a large number of daily papers in China. This has been appreciated by the daily papers and extensively used. Whole articles are frequently copied from religious magazines and published in secular papers. The Year Book of the China Continuation Committee was accepted last year by the Commercial Press of Shanghai, a Chinese company, on terms by which the Commercial Press accepted all financial responsibility for the book. The Christian Literature, well written and adapted to the particular needs of the Chinese, has achieved a wide circulation.

Neglect of Literature Work.—The Missionary Societies have not been alive to the unique importance of missionary Christian Literature as a part of the missionary propaganda. Men have been set aside for educational, evangelistic, and medical work, but the call to devote time and energy to literary work has been considered as something apart from regular missionary duties. This is all the more to be wondered at when it is recalled that the missionaries who have most impressed the Chinese have been those who gained their influence through literature. Notable examples are Dr. Fowler, Dr. Young J. Allen, Dr. W. A. P. Martin, and Dr. Timothy Richard. The Home Societies have been to a large extent responsible for the failure to meet this opportunity on the field. They have been loath to set men aside, or to make grants towards funds for literature, and to pay for the services of Chinese writers. The Boards must make it clear to the missionaries that the development of literature is one of their primary aims. They must make it clear that a plan of cooperation between the agencies on the field will be encouraged at home.

Ripeness of Field.—No field could be riper than China. Not only are the Chinese people eager for Western literature, but the machinery for a great improvement in the plans of the Missions is ready to hand. Through the China Continuation Committee, the efforts of various tract societies, Christian Literature Societies and Mission Boards are being wrought into wise plans for cooperation. What is needed is the assurance from the Home end that this arm of missionary service is duly appreciated and will be loyally supported.

THE INTERDENOMINATIONAL COMMITTEE OF WOMEN ON CHRISTIAN LITERATURE FOR ORIENTAL WOMEN AND CHILDREN.

In March, 1912, at their Triennial Conference in Philadelphia, the Woman's Boards of Foreign Missions appointed a Committee to collect funds for the translation and publication on the Mission field of books and magazines suitable for the women converts and their children. This Committee was also authorized to cooperate with women missionaries in the various countries, as opportunity offered, in the selection of material for such translations, and eventually to establish scholarships for pupils, in Christian colleges abroad, who might be trained for this work of providing a literature adapted to the Christian ideals of the women converts in the different Mission fields.

This Woman's Committee has at present members from seven of the leading Woman's Boards, as well as a representative from the National Board of the Young Women's Christian Association. Mrs. Henry W. Peabody, as chairman of the Central Committee on the United Study of Foreign Missions is a member *ex officio*.

In March, 1914, a magazine for Chinese children was started in Shanghai, under the auspices of this Committee, Mrs. Donald MacGillivray serving as editor, without compensation, and the Sunday School Union of China undertaking to publish it. This little sixteen page monthly, which has been called in this country the Chinese Everyland, but which is really *Happy Childhood,* has now a paid subscription list of nearly 3000—25 cents gold annually being the subscription price. It is going into all parts of China and even into Chinese homes in Burma. For the publication of this magazine, the Woman's Committee is pledged to give $500 a year for three years, with a diminishing amount in successive years as the periodical approaches self-support.

Small grants have also been made for work among the people of the Belgian Congo through Mrs. Motte Martin, a missionary of the Southern Presbyterian Board, and to work in India, through Miss Emily Bissell of the American Board, and Rev. A. C. Clayton of the Christian Literature Society of South India.

The budget of the Committee for 1915-1916 is $1500. The Treasurer of the Committee is Miss Lila V. North, Bradford Academy, Bradford, Massachusetts.

In addition to its budget of $1500, the Woman's Committee has received during the past ten months, in response to a special appeal made by Miss White herself, nearly $400, which has been forwarded to Miss Laura M. White of Shanghai, to assist her in translating and publishing various small books for the use of Chinese mothers and young people. Miss White is well known as the editor of the Woman's Messenger, the first magazine with a religious teaching for Chinese women.

This Committee has now under consideration plans for work among the women of India and Japan, to be carried out with the approval of the Christian Literature Committees of those countries and subject to the plans of the American Section of the Christian Literature Committee, with which the Woman's Committee is affiliated.

Further details concerning this young but growing child of the Woman's Boards of Foreign Missions may be found in two bulletins, which may be had for free distribution on application to M. H. Leavis, West Medford, Massachusetts.